

KASHI

PRANAMA

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Supreme Command

Those who perform sadhana twice a day regularly, the thought of Paramapurusa will certainly arise in their minds at the time of death; their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform sadhana twice a day invariably - verily is this the command of the Lord. Without Yama and Niyama, sadhana is an impossibility;

hence the Lord's command is also to follow Yama and Niyama. Disobedience to this command is nothing but to throw oneself into the tortures of animal life for crores of years.

That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the path of bliss. Verily is this a part and parcel of sadhana to lead others along the path of righteousness.

Shrii Shrii Anandamurtii

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Editorial

A true story which comes from another sector goes as follows: "It was Sunday, group meditation day, but two of the Margiis had another plan to meet outside and enjoy a different program. They planned to go to a movie and skip the meditation that day. They fixed the exact meeting place and time. Both of them waited in that place for more than one hour. Eventually, as each tired of waiting for the other, they both decided to go to the jagrti, where they then met. When each inquired why the other had not come to the appointed place at the scheduled time, they discovered that both were in exactly the same place for more than one hour--but could not see one another! From this they understood that by some spiritual mystical power they were being taught an important lesson. From that moment on they are strongly advising everyone to attend the regular Sunday dharmacakra without fail."

As we begin our spiritual life in Ananda Marga, an enormous shift in our life's focus also begins. It is the sense of collective welfare. Nobody needs much reminder about the individualistic emphasis of today's society. We are bombarded constantly with the media's message that success, beauty, position and wealth are to be our measures of value. Even within the so-called "New Age" we find a variation on the theme of individuality. What I like to call "California psychology" tells the budding spiritual aspirant that all answers lie within one's own self, that one need no guide except one's own intuition, etc. etc.

While no doubt such ideas are true in theory, I

suggest that in practice, these ideas will not guide us well. Lacking total purity of mind, it is sure that the individual self will always gain a cloudy view of the inner wisdom coming from the great Self. This cloudiness of view, when bolstered by individualistic thinking, is a sure recipe for a rocky road on the path to spiritual realization.

Baba has given us a different view altogether. He says, "One will not be able to know anything unless one develops the psychology of 'I know not.' It is the fundamental spirit of a true aspirant." *Baba's Grace*, p. 129

With this spirit of humility, the spiritual path can be tread with ease. Baba said that in our Dharma Shastra, the Subhasita Samgraha series of discourses, He has given the answers which can remove all our doubts about our destiny as children of the Supreme. We also have Baba's personal life and over 35 years of his guidance of our Mission as the best examples of how we should make our way in this world and in this path of Ananda Marga.

It is my hope that through a humble, God-centered outlook, sincere and regular meditation, and reliance on our Preceptor as our loving and caring guide, we will each gain higher and higher spiritual wisdom. Let this wisdom always say, "I am here for others, let me do as much as I can. No one owes me, rather I owe a debt of service to all. By the Grace of God, I have come for the good of all." Namaskar.

Dada Manavendrananda

*** Master Units *** Master Units *** Master Units *** Master Units ***

Master Unit projects will be one of our top priorities for demonstrating our philosophy in actual practice. If you have interest in assisting or participating in the building of a master unit, please contact Dada Jayeshvarananda at Sectorial Office in Sydney, (02) 742-5390. In particular, we are very interested to know of any Margiis for whom the Lismore area is a site at which they would like to participate in a master unit project. You are all aware that Baba wants our Master Units to be a focus of creative solutions to the many social crises of the day. Help make Baba's programmes take shape - - - be part of building a bright future for your small and your universal family.

Taking the Opposite Stance in Battle

Shrii Shrii Anandamurti

The subject of today's discourse is "Taking the Opposite Stance in Battle." This strategy, which wise persons recommend, is equally applicable to all spheres of life — physical, psychic and spiritual. One should always remember this golden principle because life means struggle — without struggle there can be no life. Those who think that they will advance with firm and rapid steps avoiding struggle or even the least scratch on their bodies, are surely mistaken. In fact, even in the smallest affair one will have to move ahead through struggle. When people start walking on the surface of the earth, the ground tries to arrest their movement. As long as they are capable of struggling against the opposition of inertia, they will be able to move; but the moment they lose this capacity, they immediately fall down. Hence the very essence of life is struggle. Life without struggle means death. Since we have to live through struggle, we must understand this important principle of taking the opposite stance in struggle.

When someone shoots a bullet at you from the north, you will certainly not shoot back from north to south. On the contrary, you will shoot from the opposite direction, from south to north. Similarly if one thrusts one's sword at you from north to south, you will certainly thrust back from south to north: this is the accepted principle of battle. When you must struggle against impenetrable darkness, you will certainly carry a torchlight in your pocket. So you must always remember this golden truth, which is as applicable to the

psychic and spiritual spheres as to the physical sphere. It is also equally applicable in individual, social, economic and political life as well. Neglecting it is suicidal.

Regarding the psychic sphere it is said,

*Akrodhena jine krodham'
asa'dhum' sa'dhuna' jine
Jine kadariyam' da'nenā
sattyena aliikava'dinam.*

"Overcome anger by patience, overcome dishonesty by honesty, overcome greed by generosity, overcome falsehood by truth."

Akrodhena jine krodham' : Suppose someone has come to you in anger and challenges you to a fight. In that case your strategy should be that you must not be angry at all, for those who are angry have already lost control over their rational judgement. They lose control over their hands and feet and other limbs, and their whole bodies tremble with rage. No one can work rationally in such a state. If at that time you remain free from anger and keep your brain cool, you can easily vanquish that angry person in battle with your calm judgement. But if you, too, become as angry as your opponent, this will be foolishness on your part. Hence you must never become angry at an angry person; this is the strategy of battle. It is not only the policy of a decent person, it is also an effective strategy of war.

Asa'dhum' sa'dhuna' jine : The strategy of struggle against dishonest people is to be more honest. When all the people around them come to know about their dishonesty, they will support you, and victory will be yours.

Kine kadariyam' da'nenā : If you want to struggle against a miser, start by doing charity to others, and that miser will surely be defeated. If someone does not offer you even a betel leaf, offer him a full meal, and he will be put to shame.

Satyena aliikava'dinam : When you are struggling against a liar you must be strictly truthful and you will be easily victorious. Hence the policy of taking the opposite stance in battle is the most effective strategy; the mind must be guided in the opposite direction. This idea is reflected in the following aphorism: *Maettri-karun'a'-mudito'peks'a'* *Sukha'duhkha-pun'ya'pun'yavis'a'* *Bha'vana'tashcittaprasa'dana m.*

When someone is happy, ordinary people feel jealous. They do not try to let their minds flow in the same direction as that happy person; rather they feel psychic pain thinking of that person's happiness. That correct strategy should be to arouse the feeling of friendliness (*maettri*) in the mind towards that happy person. Instead of feeling jealous one should think, "So-and-so is my friend—how wonderful! She is so happy!" If the mind thinks thus, then all jealousy will be removed.

Suppose someone is very sad; seeing his miserable fate people will say, "Well done! He deserved it!" But this is not the proper approach. The proper approach should be to show compassion, thinking "What a pity he is in great trouble. Had I also been in such a difficult position, how badly I would feel." In this way the feeling of compassion (*karun'a*) should be aroused in one's mind.

Again, suppose someone is doing some good work but others cannot tolerate him; they try to pull him down. This should not be done; rather you should encourage such people by saying "Keep up the good work! I fully support you." This is *mudita'* (encouragement).

Upeks'a : Suppose certain people are wicked; one should not hate them, rather one should overlook their faults. Thus this principle of taking the opposite stance should be applied equally in all spheres of life.

Now let us apply this principle in our spiritual life. You know that the wise spiritual aspirants and devotees have recognised three main paths to attain the Supreme Goal in life: *jina'na* (knowledge), *karma* (action), and *bhakti* (devotion). Of these three, the path of devotion is the highest. Shankara'carya, the greatest philosopher that India ever produced, admitted, *Moks'a kar'an'a samagrya'm' bhaktireva gariiyasi* : "Of all the paths leading to salvation, the path of devotion is the greatest." There is a particular reason behind this. The cultivation of too much knowledge creates two major defects: lethargy and vanity. You will notice that people of knowledge are averse to physical labour. They sit idle and prattle on and on, dabbling in philosophical speculation for hours, and in this way they become dependent on others for their sustenance. Thus in the past scholars earned

opprobrium, '*Pan'dita' la'h lata'h*.' 'Pundits, scholars and on their own.' What a pity! These days women have learned to be independent and thus they have removed that stigma; but pundits and creepers have not.

The philosophers always prefer to remain idle. I had an acquaintance who was a great scholar and an advocate with several masters degrees. But he could not earn enough to support his family; our relations used to support him. That gentleman was so fond of studying books that he even read in the bathroom! So I

said that scholars are generally lethargic. Not only that, they do not possess enough common sense so that the theories on which they soar in the sky can stand up to reality — they have no link at all with reality.

The system of education prevailing today was formulated or evolved long ago, mainly with a view to suit the needs of the capitalist class. For the last three to four thousand years, the same type of education is being imparted. The main purpose behind this sort of educational system is to create persons with slavish mentality: this sort of education is fundamentally defective.

A new educational system must evolve to produce *sadvipras* : we have to thoroughly revamp the entire educational system. But it must be remembered that unless and until a new system is developed, we cannot demolish the old one, in spite of our aversion to it. Until you catch hold of a new branch, you cannot let go of the previous one. But it is certain that this type of education which serves the capitalists' interests is not at all suitable. This sort of education creates obstacles in the evolution of humanity.

Hence the first defect of so-called knowledge is lethargy. Most people of knowledge (*jina'nis*) are indolent, basically adverse to physical labour; they are veritable burdens on society. You know that human beings evolved on this earth about a million years ago, whereas human civilisation emerged about 10,000 years ago. During these 10,000 years the caravans of the so-called pundits did not advance human progress at all. In fact, it is the people of action (*karma*) and the devotees (*bhaktas*) who have contributed to human development. That is why I say that the pundits are a burden on society.

The second defect of knowledge is vanity. These pundits know very little, but they always make a pompous display of their knowledge. They pretend to be great scholars: they generally speak little, smile little and laugh

little, thus maintaining an enforced gravity. If someone puts a complicated question before them, they will behave as if that is their day of silence, so they can avoid such hazardous questions. You know, vanity is the cause of downfall; none can check the downfall of such vain persons. Hence, so-called knowledge is a dangerous thing.

The path of *karma* is somewhat better, because whatever might be the defect of *karma*, it is free from lethargy. One becomes a person of action (*karma*) when one overcomes one's lethargy. But people of action are also not free from vanity: "I did this, I did that - I built this road when I was a minister - I constructed this bridge when I was in the Public Works Department" - this is how people become made for their little 'I'. Thus we see that although action is free from lethargy, it is not altogether free from vanity.

Pure devotion, *para'bhakti*, is free from both. If the Lord comes to you and says, "What do you want?", what will you reply? You will certainly ask for what you think you need. But as you do not know what you *really* need, you should say, "Oh Lord, you know best what my need is. So you should give me what *Yo u* feel is necessary for me." You must leave everything unto Him. Why should you risk asking for anything? But even then if He insists, saying, "No, you tell me what you want", then you should reply, "Give me *para'bhakti*, give me *shuddha'bhakti* (absolutely pure devotion)." Those who ask for *para'bhakti* or *shuddha'bhakti* will certainly acquire the things they need also. Thus due to their devotion, the devotees are always intelligent. You should be an intelligent devotee like this.

(To be continued next issue.)

DMC, Calcutta, November 29, 1970.

Ananda Marga Ideology and Way of Life in a Nutshell, Part 11.

Travelogue '89

Didi Ananda Renuka'

February 24 - A week has passed by since the beginning of this journey. Mind feels lost, dazed, unsettled in the waiting. A week of impatience, I now put aside as I remain near His gate. We enter. It is so late and crowded. At last Ba'ba' comes down the steps and with such a smiling face, He exudes His charming grace.

February 25 - Early morning darshan of Ba'ba' during His morning garden walk at 11am. It is His Grace that He should allow us to see so much of Himself. A new concreted footpath bears His Divine footsteps, soft and sweet. Around Him hover a group of singing minstrels. The quaintness of the scenario is matched equally with the tiny umbrella over the head of Parama Purusa, protecting His delicate scalp from the heat of the sun. How He can be so soft and tender and so powerful and ferocious is truly His miracle.

Evening darshan - I am pulled inwardly to offer my gift, the book 'The Greening of Gondwana', to Ba'ba' and do so, mentally. Having done this, I prepare myself for His darshan as He returns from His walk. Ba'ba' spoke again on the topic of linguistics and specifically on script during the reporting. He tells us to ask those in reporting to tell what He said.

I give P. A. my gift for Ba'ba'.

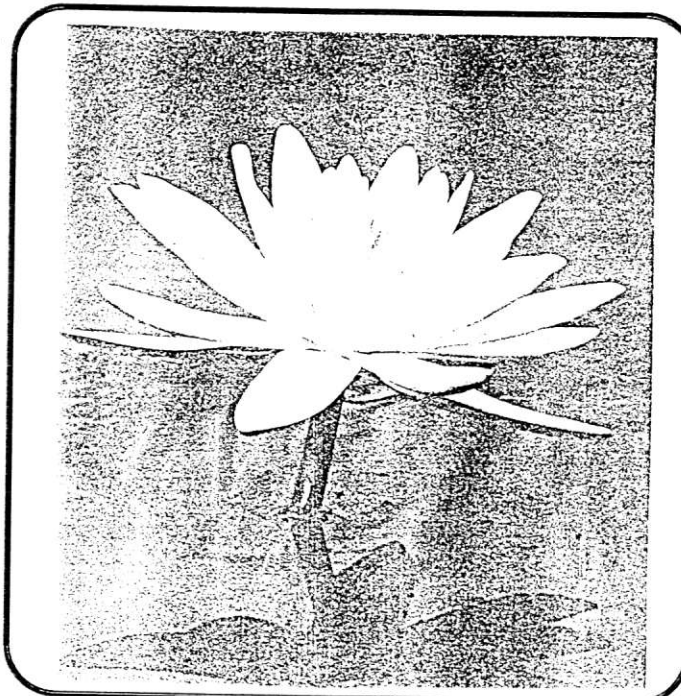
February 26, Sunday - Ba'ba' again is so charming. Watching Him as He listens to Prabhat Samgiita, He is so innocent and giving.

February 27 - In a dream You come with Your lotus soft eyes. They behold me and embrace me in the softness of pastel colour and fragrance. In that embrace, You captivate me.

February 28 - In the midst of the class today,

comes the call that Ba'ba' will soon leave for Lake Gardens. We make our way downstairs after half-bath. I come close to His gate and find, at that moment, the guards are taking the salute position. Ba'ba's car comes in that moment. I feel His flow is so omnipotent He draws us completely to Him without our even knowing. And this is a sign of His greatest quality, so much compassion He has to grace us with, even that much chance is His miracle.

We run through the building to the other side to welcome You and salute You.



There are so many people, Ba'ba', around me. You are with me always and I long to see You only. I see You leave Tiljala. Now I again wait for the moment we can meet, that my eyes may catch even a glimpse of Your greatness.

March 1 - Seeing Ba'ba' on His little garden path walk this morning was special. Tonight, as in many other strange happenings, Ba'ba' lets me watch Him descend His stairs silently, with only me watching Him.

The other day at Tiljala, He brought me to the crowd for another purpose. Suddenly, just as I reached, He appeared. I

cannot help but believe He wants me to have His darshan. To come there was so effortless. Tonight, just as I finished sadhana, I wandered outside into the garden and immediately received the last of His prasad. He wants me.

March 2 - Such a wonderful Prabhat Samgiita class! Ba'ba', You answered my longing to learn the songs sung on Your darshan day - they simply came to me and with translation. Outside, in the garden, I can hear the wafting sounds of yet another

Prabhat Samgiita class going on in the garage. It is a private lesson with DPS and Krs'a'nu. Nowadays Ba'ba' is serenaded by the VSS guards, Kim'suk and PA whilst on His garden tour. To catch that sight and sound is something so sweet it is difficult to describe. The only thing I am certain of is that He is broadening in us, the total sum and the hidden, unexpected places of our being.

March 3, Ekadashi - Caught only a glimpse of Ba'ba's beautiful head as He passed by our slightly opened window on His garden path walk.

Evening, I await. Alone in Your hall to see You descend the stairs. Before I can see You, I see the graceful movement of

your elegant, pearl-tipped fingers as they gently open and clasp the railing on the stair. The movement mesmerizes my mind.

March 4 - We think we have a chance to see Him. We are ready, or so we think. We prepare our minds and hearts and stand waiting. No, not this time . . . it simply depends on His grace.

On the way, DPS calls me and presents me with something I gave to Ba'ba' years ago. Ba'ba' has used it, my heart opens and lifts. I tuck the parfum into my pocket and make my way for His darshan.

Ba'ba' became angry due to diiksa candidates not being there on time. He was really yelling. In this mood, Ba'ba' did not sit, but comes down and gives us His darshan in this way.

Again in the night we return. Still, Ba'ba' proceeds to His room. I will serve You Ba'ba', regardless.

March 5 - Ba'ba', You look so soft in your dusty rose kurta edged in gold and with buttons that glitter. So soft, as if within You are folds upon folds to envelope me and, with a strength that holds me close to You always. I feel myself within You.

March 7 - Only a moment, Ba'ba'. A glimpse of you, and You are gone again from my sight. At a time of being unsettled, You are there, like a balm over me, resting my nerves, my mind.

And what my Lord, may I do for you? In which way will You take service from this small one?

To catch You is very difficult. Please take me, all of me. Let me serve You, Ba'ba' - totally. Did You know how much Your skin glows? And is it glowing for me only?

March 8 - Prabhat Samgiita endlessly as people began to gather. At last Ba'ba' arrives. Interestingly, even in the glitter of the morning's sunshine, Ba'ba's golden glow is out-shining the sun. I think he is pleased to see us.

In the evening, Ba'ba' asked us if we liked the Persian tune we are singing. Yes, Ba'ba'! And how we are singing with total love.

March 9, Auspicious day - Today, without thought or expectation, we get Ba'ba's darshan. We are singing with so much enthusiasm, it feels as if the song has life itself. There is a definite interchange. Parama Purusa enjoys and accepts our song.

Suddenly, we are called. Not just workers, but lady workers also. We are totally unawares, excited and happy. That moment when our hearts made a collective leap, will always stay with me.

Suddenly we are inside, doing pranam. Ba'ba' asks Dada Vijayananda if classes have been given, if the classes were understood and if the attendants could talk about it and explain it to others.

Then Ba'ba' asks Dada Vijayananda to ask a question about a particular topic and asks that one little girl step forward to answer. Ba'ba' says, 'Let them speak, they also can answer'. Did

Ananda Sadhana looks back to inquire, then goes forward, does pranam. Dada Vijayananda asks why Gorbachev had given such a detailed explanation of the failure of the Communist system. Didi replies that the Communist system had failed economically and that Gorbachev's confessions were a sign that the system will soon collapse.

Ba'ba' interjects that they are importing food from Capitalist countries - Australia, Canada and the USA. In the meantime, they are spilling venom on the Capitalist countries. They are still not self-sufficient. Ba'ba' then continues by saying, 'She knows how to say something. Learn as much as you can, establish yourself firmly in the realm of knowledge'.

Ba'ba' sits on the edge of His chair, legs apart, bent at the knees with His weight slightly on His cane between His feet. When He speaks, His voice rolls out so eloquently. When He speaks He does that to me, I'm finished, totally. After His darshan I am unable to feel anything but Ba'ba'.

March 10 - While Ba'ba' exited from his car tonight, a moment was captured just as surely as when one hears the conclusive click of a camera.

There was an incredible flow around Ba'ba'. His salutations were synchronized with the guards salute and the sound of his car door closing. I could feel the silent command of His being and it drew me forcibly to Him. Truly I was captivated. He can do that when He wants. I cannot resist Him any longer, He can do that to me. And in the next moment, He can take away that feeling too.

March 11 - Seeing Ba'ba' was like feeling peace at last. Just as when a moving vehicle comes at last to a stop, all nerves, cells, muscles got some peace. Tonight I sang for Him and I could feel Him enjoying.

March 12 - Beautiful darshan. There was no Prabhat Samgiita however.

March 13 - Ba'ba' looked so charming. Sometimes He makes me weak in the knees. Tonight was the case. He overtook me with feelings of love.

March 14 - Missed Ba'ba's darshan today. Excursion to Ananda Sambodhi. I heard He smiled very, very sweetly.

March 15 - Morning darshan kept us waiting for 2 hours. And so much patience was verily rewarded, Ba'ba'. I tried to absorb You and found myself being absorbed by You. Your

being radiates so much Grace it is impossible to comprehend. Your gentle footsteps, the gentle turn of Your head, how You attract me to You, gentle One, ferocious One, incomprehensible One.

Tonight, there was so much beating and Ba'ba' You looked tired and pallid when You came down tonight. How You suffer for us.

March 16 - Again I wait for You. Eyes pinned to the dense, live greenery. Anxiously awaiting the graceful approach of your kurta, swaying gently, signalling your approach.

From the rooftop I observe You. Privately You entertain me as You enjoy Your garden. A kind of majestic parade you've created, without pomp there is so much grandeur radiating from the scene You create.

Far away from above, I am, in a sense, anonymous - Your secret admirer, in love with you, absorbed in your connection. You give so freely, so unconditionally, as if You know not that I am there.

But I can feel Your love pouring forth Ba'ba'.

Evening Darshan - You are smiling incredibly. Not such a heavy reporting. Ba'ba' is telling about the water situation of Bengal. When He comes down, He looks so beautiful. Light, fresh face. Smiling I know that the time to leave is getting so near.

March 17 - Morning walk. You are so beautiful, Ba'ba'. How You give us Your time. So affectionately and generously You distribute Your grace. Unbeknown to many we sit like magnets awaiting a moment that You will catch hold of us for a second, with Your thought, with Your smile. Pranam Ba'ba'.

I know You are always with me. I want to remember You always. How I will cherish these moments You let me watch You. Whatever You want from me Ba'ba' please take it away. My life is not my own, it is for You. Take me Ba'ba', make me Yours. Let me give myself totally.

Your skin is shining golden more than the sun. The trees are wavering in the breeze and the birds are singing their love for the life You have given.

You are my all. Simply You move through Your life with every second given to the progress of all. Your love is like that. How can one pour out this love, endlessly, always. I do not accept this is the last time I receive your darshan. You must come and take Your place inside me. I am awaiting.

At Your Door

I am Your little beggar girl
come to Your door
Will You open it?
Whether You will or no
I will stand here waiting in the snow
until the world passes away, unmoved.

For I am asking only one thing from You
and that is Your love for my poor heart.
My heart is like the barren streets
and the eyes of hungry children.
It wears the cries of the afflicted
and the pain of the suppressed.
My heart cries for your soothing rain of love
to fill it to completion
and wash away the dust
from the long-suffering people.

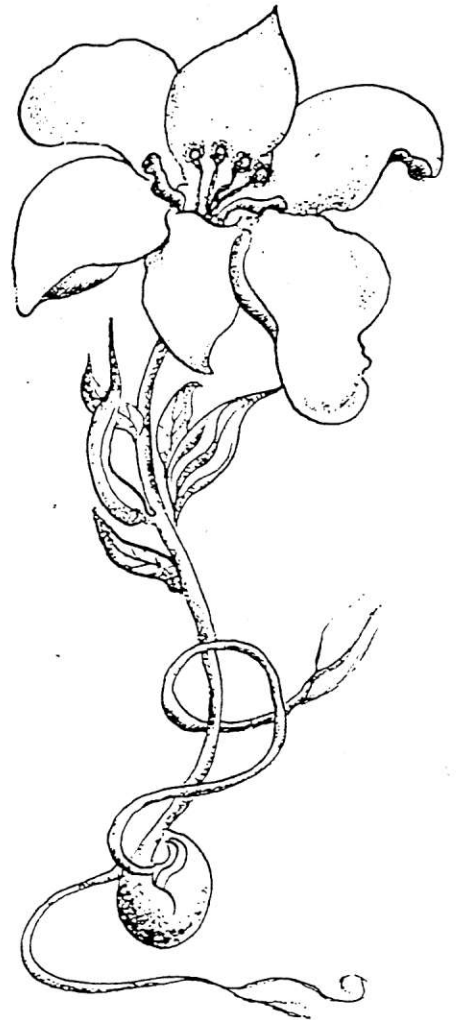
All Your children call You in my heart
I stand here at Your door at their behest
For I have heard 'tis You
that makes the roses bloom in winter
on the cheeks of the forgotten ones
and who draws bright tears of love
from the misers' black hearts.

I have heard 'tis You
who surpasses the sun in radiance
and maketh the moon dark in eclipse
so that all in the town stare in wonder
and forget this dusty earth awhile.

There are many dry fields wanting rain
and if I counted the tears they would form
a vast sea of pain.

I stand here asking only one small seed
to plant with care in this wasted earth
and by Your Grace, a tree of love will grow
to fill the cosmos with heavenly perfume
and for all to dance around in mirth.

In the sad, silent streets
a pulse of life will flame
and children liberated from need
will gladly sing Your name.



- Indra'nii

The Incarnation

This is the second in a series of articles on Ba'ba's early life which were written 20 years ago.

A small child stood in front of the Shiva idol on a *Shivaratri* day reciting a Sanskrit verse in perfect pronunciation and accent to the greatest wonder of the learned old priest. He had not seen the child before and on inquiry came to know that He was the four year old son of Shrii Lakshmi Narayan Sarkar, a great devout and a frequent visitor to the temple.

Shrii Lakshmi Narayan Sarkar had not heard his son recite this mantra as he was standing outside talking to some friends. The priest was so amazed and overwhelmed by the child's recitation that he almost ran to congratulate the father. How could this child, who even at that age showed aversion and dislike to the superstitious old traditions of the family, learn this mantra? He did not remember his having ever recited it. Who then could have taught it to his son?

The priest and the father as well as many neighbours became deeply interested to find out how this small child who did not otherwise show any extraordinary qualities of religiousness learn this uncommon mantra. They were greatly amazed as the child's mother, Shriimatii Abharani had often complained to her husband and others that this child was perhaps a weakling and often got very frightened in His sleep. She said that, even when He was awake, He kept telling her the name of different species of animals which He thought were roaming around Him. He would often cling close

to His mother and tell her to beware of the multitude of men and animals walking out of one of His ears and then He would turn straight in the bed and tell her not to worry as all of them were walking back into His other ear. The mother was at times greatly perplexed. She could not understand what her son meant. Nor could she see. Often she would think He was under a hallucination and would draw Him close to her bosom to save Him from the fright which she

of if at that very instant.

It was a big joke in the family and when the child, at the age of four, recited the Shiva mantra none of them thought that it was of any more significance than merely sleep-talking or repeating an awful dream that He might have seen. They could not make out anything from the unfamiliar names which He described as animals, flying birds and small insects. To them it was only the childish pranks of a frightened child who invented these peculiar sounds which did not carry any sense.

How could a child who was frightened so easily in dreams recite the obscure Shiva mantra correctly and completely? This was a mystery which the priest was more keen to solve than the parents. The parents were advised in the interest of the safety and the life of the child to make Him observe the *Shivaratri* for at least three years completely and in the minutest details of religious obligations. The priest's wish was acceded to thinking that this would perhaps save the child from

His frightening dreams and would bestow on Him the blessings of God Shiva. From next year onwards, the child, Prabhat who had particularly changed His deep red complexion to bright white with the change of His name from Arun to Prabhat at the age of four, had to observe *Shivaratri* with complete detail up to the age of seven. This however, did not solve the mystery of His having learnt the mantra.

The child, Prabhat, was questioned very carefully to find out how He learnt the Shiva mantra. He was an elusive child and to draw from Him was n

"A small child stood in front of the Shiva idol on a *Shivaratri* day reciting a Sanskrit verse in perfect pronunciation and accent to the greatest wonder of the learned old priest . . . He was the four year old son of Shrii Lakshmi Narayan Sarkar."

thought He must have been suffering. It was more or less a regular feature and almost every night the child would wake up, cling close to His mother and keep on pointing out to her a new name of an animal or an insect. Some of these were familiar names but she could not see anything in the room, far less see them coming out one of His ears and going back again into His other ear. She told her husband and her brother one day more or less as a joke that the way this child takes these names it appears that the entire universe comes out of His one ear while His other ear devours the whole

easy. He had no liking or respect for the ordinary Sadhus who came and camped near His father's house. An incident connected with Him and one such Sadhu made it clear that none of them could have had any hand in teaching Him. Once when He was four years old, a group of Sadhus camped near His house. They were considered very devout and most of the time there was someone visiting them with presents of sweets and other things. This little child watched them closely and told someone that all the time that these Sadhus appear to be sitting in meditation, they are really keeping a watch with half-open eyes on the offerings that their followers bring and place before them. When Prabhat was told that saying this was a sacrilege and that the Sadhus would punish Him for saying so, He decided to test the strength and courage of the Sadhus and one morning ran away with the sweets that a disciple had brought. He ran hard with the sweets and to avoid the risk of being caught by them went and sat in a dirty service lane where He thought the Sadhus would not pursue Him. The Sadhus were, however, too lazy to do anything, or was it that they were afraid to pursue this child?

This incident made the child more bold and His disrespect or aversion for any religious activities even more pronounced. His fear of sacrilege was completely rooted out and the awe of the well-fed robust bodies of Sadhus eliminated. The question of any Sadhu having taught Him the mantra had to be ruled out too. And yet, on questioning, the child said

that He was taught this mantra by a Sadhu.

This four year old child's behaviour during the nights was always peculiar. Apart from the awe-producing narration of the room being full of known and unknown creatures, full of the various planets and stars or of men and animals never heard of before by the mother, the child would often describe a journey across the river Ganga to its sandy banks on the other side. He would describe a wide sandy stretch to which He was carried by a strong storm. No one could

"The same big Sadhu with his saffron clothes, his long flowing beard and his big trishula appeared before Him inviting Him to join in the repetition of the Dhyana Mantra of Shiva. This enraged the little child. He snatched the trishula away from Him and with a mighty push thrust it into the bosom of the big Sadhu. The big Sadhu was perhaps only wanting Him to do so, as He cast away His covering in a moment and, in front of the little child, stood Sadashiva."

make out any meaning of such a dream. The storm was even forgotten until it was revived again during the course of inquiry about the mantra. It was found out that during quite a number of nights when a strong storm would be raging in Jamalpur, the child would find Himself being carried away by the winds. He would not awake until the storm carried Him to the other bank of the Ganga and placed him on the wide stretch of

sands, all alone in the dead of the night. As the storm subsided, a Sadhu with saffron clothes, a long flowing beard and a *trishula* in his hands would appear from almost nowhere before this little child.

The Sadhu would urge Him to repeat the Shiva mantra. He would not order the child like the other Sadhus He had met, but would persuade Him most politely and affectionately to follow. He would urge, "Say child, say *bol khokha bol* (the Shiva mantra)." The big Sadhu, much bigger than those He had seen in flesh and blood in front of His house, urged Him to repeat this three times and after this was done, the storm would reappear. With the reappearance of the storm, the Sadhu would disappear and this little child would be carried back home to His bed. Only now He would be wide awake and start showing signs of worry and would wake up His mother to show her the storm that had been raging all around. The repetition of this process every night for a few days in a row annoyed the child very much. He had, however, in the process, learnt the mantra by heart.

On one of these sojourns, He was determined to finish off this annoying Sadhu who disturbed Him every night for nothing. His fright of Sadhus in general had already vanished and He thought that even this Sadhu was as much a coward as the others He had encountered earlier. So one night, when He was almost entering the fifth year of his life, He decided to take action. He was, as usual, carried to the bank of the Ganga by the storm that appeared to be raging, not

He Came in My Dream . . .

A Dream . . . or a Precognition?

Ba'ba' has said, "superstition is a weakness of mind". However, this story cannot be called a superstition and probably not a precognition either because its significance was realized only after the event. It can be called a forewarning at least. Its pieces are scattered over a day or so, partly in wakeful state and partly in a dream.

It was the night of October 20, 1990. Yes, the night before the most significant day in the history of Ananda marga. I had a dream which appeared to go on forever. Ba'ba' had come to my house to stay with us. This was not the first time I had a dream like this. The special thing about this dream was that He stayed with us for three days. I do not know the significance of three days. Maybe what followed explains it. In the dreams I had before, Ba'ba' was either very happy, oozing love all around or He was very angry, reprimanding me and giving instructions. In the present dream, He did no such things. He was sitting quietly at one place and watching us very closely as if He wanted to make sure that we conducted ourselves as per His instructions.

He was taking notice of each and every thing we did or said, from the most trivial to the most serious things. But in those three days, He did not utter a single word. He even took me with Him for a walk, but said nothing during it. All communications were with the eyes or with gestures. Mostly His looks carried the messages. He appeared unusually serious. I became very distressed with His long silence. Just then He gave me a reassuring look as if He wanted to say, "Don't worry,

everything will be all right".

Since I remembered the dream vividly, it must have occurred in the pre-wakening part of the sleep, called rapid eye movement (REM) sleep. Dreams in this phase of sleep are usually fragmented and disjointed. However, my dream was surprisingly whole and well-jointed. There were no unknown faces, no unfamiliar surroundings and no irrelevant or misplaced segments. It had a clearly defined content.

Anyway, in the morning I narrated this dream to a Didi who was staying over for the night. She asked me if Ba'ba' was dressed in white. He certainly was. That was supposed to be a good sign. I was still concerned with His silence but she did not see any reason to be so. Now it was October 21, the day of His Mahaprayan.

The day passed uneventfully. We were doing kiirtan at the Unit Dharma Cakra. At about 6.30pm (1pm in Calcutta), Ba'ba's photo in the Dharma Cakra hall of Melbourne jagrti started slipping from the table. As it was about to fall, I ran and grabbed it and place it where it was originally.

On the way back from the Dharma Cakra, my wife, Regi, was dwelling upon this incident and hounding me, "why was Ba'ba's photo falling without any reason?". She was feeling uneasy since the incident. The time was now 8.30pm in Melbourne (3pm in Calcutta). I gave her a lecture on superstition and sadhana in the car itself. She stopped hounding me but it was obvious her feeling was unchanged.

At 4.30am on October 22, the phone rang. It was our Sectorial Secretary, Dada Devatmanandaji at the other end with the news that shattered us all. As I lay on the floor crying, the events of the past 24 hours

flashed across my eyes. I do not claim it to be a supramental vision or a clairvoyance, but I do not accept it as an ordinary dream either. Notwithstanding my inadequacies, He communicated to me His intentions and future expectations of me. I only wish I had interpreted it correctly. I cannot interpret it accurately even now. But I believe it was a forewarning that He was leaving us physically and that we should not think that we are left alone. He will now observe us, watch us and rectify us at a non-physical level where no words are required to communicate with Him. Let us deserve His watchful communication.

On my return from India after the Shraddhanjali ceremony, I was speaking to Nandagopal on the phone from Adelaide. He told me that he also dreamt that Ba'ba' spent a day with them in their house on October 21. This is His *ota yoga*.

Guru Krpahi Kevalam.

Jitendra

Feasting with Ba'ba'

The garden surrounding Baba's quarters at Tiljala was filled with devotees. The air felt vibrated by His grace. Everyone and everything appeared radiant and filled with life.

There were people in trees, others sitting on walls - all trying to find a better viewing point to capture a glimpse of Ba'ba'. Ba'ba' was on the top level of the building having a feast with many important guests and workers.

I thought to myself, "I don't want this physical distance between Ba'ba' and myself, I want

with Him at the feast". I quietly made my way towards the entrance. Managing to slip past the guards I continued up the stairs. The room at the top was beautifully decorated with fragrant flowers and a colourful feast was spread out on a huge white table cloth on the floor. Oh . . . and there was my Ba'ba' sitting with all the guests, shining and radiant. He appeared in a perfectly charming mood - smiling and talking.

I tip-toed around the guests - no one seemed to notice - and I placed myself right beside Ba'ba'. As I sat down, I saw directly in front of me, a plate of the largest, most delicious puris. My immediate reaction was to reach out and take one. Restraining myself, I thought it would be more polite to wait and be offered.

I was sitting there, entranced by the blissful atmosphere, when Ba'ba' reached forward to the plate of puris and, into my open hands which were gently placed in my lap, He put the tiniest piece of puri, not much larger than a crumb. He looked directly into my eyes and smiled knowingly. I felt infinitely fulfilled.

Trpti

I saw in dream Ba'ba's beautiful face and it had an unusual glow. The next day I unexpectedly received sixth lesson. When I saw Ba'ba' in Varabhaya mudra, I immediately recognized the face of my dream.

Sundarii

In the early 1980s, I was living, in many respects, a fairly dead-end existence. But of course, I still had the thought of Ba'ba' to guide me. One night I dreamt that Ba'ba' came to the Melbourne jagrti and requested to accompany me to the supermarket. We

both wore suits and ties and looked like businessmen.

The next day I had forgotten this dream, but found myself at a nearby supermarket buying food for myself and some brothers who were coming around for tea. As I was passing through the checkout, a rather elderly Indian man who was ahead of me asked me about some heavy black bread which I had in my hands and if I liked it. I said that it was nice cut thin. He told me that his father who had been with the British police in Northern India used to eat something similar and that he had been a "real man". At this moment I felt waves of intense bliss passing over me. He said, "I will see you again," and then he was gone. After paying for my purchases, I went outside in the rain looking for Ba'ba'. Later on, when telling the other brothers of my day's experience, I remembered the dream.

Jaideva

After Ba'ba's physical departure my heart was breaking to find Him physically. Day and night I cried for Him. One night He came in my dream. In this dream, I went to India and arrived at Ba'ba's quarters in Tiljala. When I arrived, I left all my things near the gate and rushed to see Ba'ba'. I saw that He was walking in the garden with a few Dadas walking behind Him. I joined those Dadas who were walking with Him. I said to one of these Dadas, "I heard that Ba'ba' had expired, but He is walking in the garden". The Dada told me that this was not true, that GS Dada was hiding Ba'ba'. He said that he wanted to see what all the Margiis really think about Ba'ba'.

After walking, Ba'ba' went to His room. I also went to his room. Ba'ba' lay down on the bed to take rest. I sat close to Him near His head and started talking to Him. He asked me to come closer to Him. I moved close to

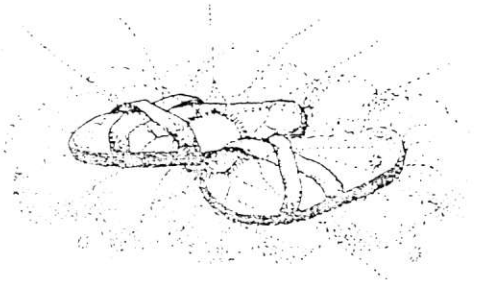
Him.

Ba'ba' caught hold of both of my knees and pulled them under His head to use as a pillow. Then He looked towards my face and said to me, "If you stay like this, I can take rest for a long time." I said, "As long as you want, Ba'ba', I will remain like this." Ba'ba' laughed, and I laughed too. His laugh brought tears from my eyes. He gave me such a sweet smile, I cried more and more for Him.

People cry when they are full of happiness or when they are in too much pain. He never gave me the chance to cry in pain. I always cry in His pleasure. Not only this dream made me cry, but day after day His dreams bring tears to my eyes. Even before I was an Acarya, Ba'ba' came in my dream.

At that time, I was in bushland playing with my village friends. It was a very hot day. While I was playing, Ba'ba' came and was watching me. Then He came close to me and caught me by the hand. We started walking together towards a water tap (with a hand pump). When we went close to the tap, I told Ba'ba' that I was very thirsty. Then and there, Ba'ba' started pumping and I started to wash my face and drink water. Then I started pumping the water and Ba'ba' also washed His face and drank the water. After that, we went to sit in the fresh air under a tree and started to talk. After I awoke, I was thinking how sweet it had been with Ba'ba', walking hand in hand with each other.

Dada Rainjaneshvarananda



Impressions from Perth

Ac Diipendra Brc

I was quite surprised when, after having finished my training in India, I heard that I would be working in Australia. As one doesn't hear much news about this country at my original home in Europe, I was curious as to how life would be in far away Australia.

The first big change for me was the reversed season. Coming from the bitter cold of Delhi in January into Australian high summer was not at all unpleasant; but the higher temperatures in Perth which reached a peak of 46°C soon after my arrival did need some getting accustomed to. Also quite enjoyable for me was tuning in to Aussie language and accent, through which I found I was the "mite" of quite a few people.

Any difficulties I had in adjusting to my new surroundings were overcome quickly with the help of the warm welcome and kindness I experienced from the margiis after my arrival. Before coming to Australia several people had already told me that for years Perth has been outstanding among units in Australia as well

as elsewhere.

Getting to know the unit members has confirmed this for me. Among the Margiis, reaching across three generations, there are many "old" Margiis who have been active for Ba'ba's mission

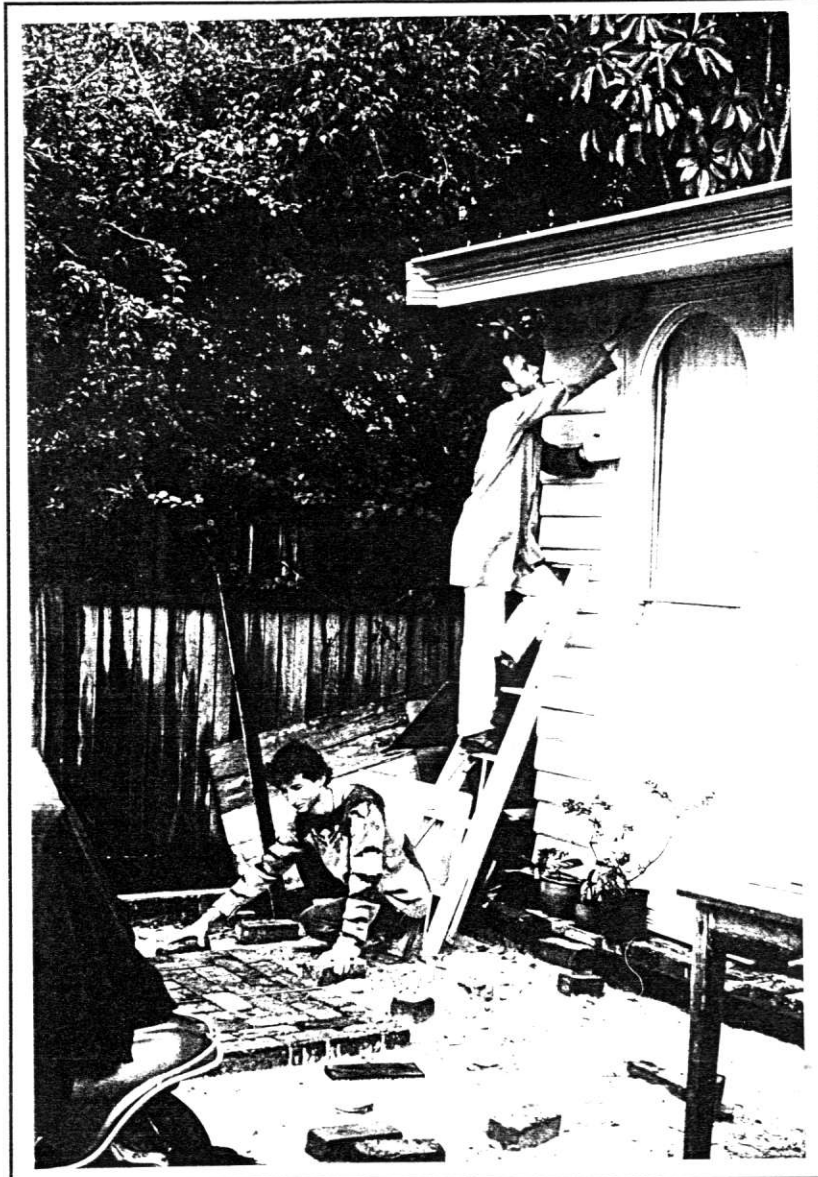
positive flow of devotion and service in the unit.

One main focus of work in the past few months has been the renovation and beautification of the jagrti. For quite some time, some parts of the jagrti had been

in very bad condition. A few months ago Dada Jayeshvarananda from Sydney came to Perth, and with the help of Dada Krsnapremananda, former RS Perth D a d a Dhrtijinananda (who created a very appealing bath-room with beautiful self-made stained-glass windows) and several Margiis, in day and night work a tremendous change in the appearance of the jagrti has been accomplished in only two months time.

Now at last the jagrti is indeed very presentable and inviting for any visitors. With new kitchen and bathroom facilities and a completely redone room with which, by opening folding doors, the DC room can be extended, we can comfortably hold even larger gatherings in the jagrti.

This has already been put into effect with a vegetarian



Renovations to the Perth Jagrti.

for many years and with their ongoing action and inspiration continue to maintain a strong

benefit dinner held recently to raise funds for Ba'ba's Memorial, as well as other special gatherings for Akhanda Kiirtan (now held regularly every month) and collective meals. Upcoming new programmes in the jagrti for the public include: additional yoga and meditation classes, vegetarian dinners and musical evenings in combination with meditation and information.

Outside the jagrti, the unit is no less active, with a soup kitchen held at a park every Sunday for the poor and homeless. AM social service has a long tradition in Perth. For over ten years now Margiis and workers have been regularly distributing cooked food as well as bread, fruit and vegetables collected from shops to those in need. In the future, we plan to extend this service towards the Aborigines in

Perth. Ba'ba' said more than once that we should do more for these discriminated and underprivileged people in Australia.

Also established and functioning well are several kindergartens run by Margiis and Workers. Three are operating in Perth (one in an Aboriginal community) and a fourth is being set up by Didi Kalyani in a rural area South of Perth. Other activities include several ongoing yoga classes as well as regular book stalls and other forms of praca and fund-raising at weekend markets.

Recently attention has also shifted towards our Master Unit at Balingup, a small rural community a few hours' drive South of Perth. We are now beginning the development of these 40 acres of scenic landscape and thus can soon give

more scope for various enriching activities in the beautiful countryside for Margiis and friends. Later on, this Integrated Development Centre will become a model community such as our already established Centres elsewhere, furthering the balanced development of persons on the physical, psychic and spiritual level.

Perth seems, for many in the East, distant and isolated but, as I have found, once here one can become quickly engaged and involved in the uplifting flow of the unit, realizing its strength and also potential for further expanded action. So, although there may be less contact with other units in the sector, the continuous inspiration given by the Margiis and ongoing activities here is more than enough to make living and working in Perth



Children enjoy morning circle at one of the WWS-managed kindergartens in Perth.

A Guide to Human Conduct

Shrii Shrii Anandamurti

It seems that now, perhaps more than ever before, it is important that we go 'back to basics' and review the fundamentals of our ideology. In this issue, Pranam begins a series of excerpts from A Guide to Human Conduct.

Morality is the foundation of sadhana (spiritual practices). It must, however, be remembered that morality or good conduct is not the culminating point of the spiritual march. As a moralist one may set an ideal for other moralists, but to do this is not something worth mentioning for a (spiritual aspirant). Sadhana, in its very start, requires a mental equilibrium. This sort of mental harmony may also be termed as morality. People often say, "I follow neither a religion nor rituals; I abide by truth; I harm nobody and I tell no lies, and this is all that is necessary. Nothing more need be done or learnt". It should be clearly understood that morality is only an effort to lead a well-knit life. It will be more correct to define morality as a dynamic force rather than a static one, because balance in extrover-sial spheres of life is maintained by waging a pauseless war against all opposite ideas. It is not an intro-external equilibrium. If the unbalanced state of mind takes a serious turn by pressure of external allurements and if the mental disturbance is found to be intense, it is likely that the power for internal struggle may yield and consequently the external equilibrium or the show of morality may at any moment break down. That is why morality is no doubt not the goal, not even a static force. The morality of a moralist may disappear at any moment. It cannot be said with any certainty that the moralist who has resisted the temptation

for a bribe of two rupees would also be able to resist the temptation of an offer of two lakhs of rupees. Nevertheless, morality is not absolutely valueless in a person's life. Morality is an attribute of a good citizen and it is the starting point on the path of sadhana.

Moral ideals must be such as may furnish a person with ability as well as inspiration to proceed in the path of sadhana. Morality depends on the efforts to maintain the balance with respect to time, place and person and as

"Moral ideals must be such as may furnish a person with ability as well as inspiration to proceed in the path of sadhana."

such there may be differences in moral code, but the ultimate conclusion of moralism is attainment of supreme bliss and therefore, there may not be any possibility of any imperfections of relativity. It cannot be said that the ultimate aim of human life is not to commit theft; what is desirable is that the tendency to commit theft should be eliminated. It cannot be the aim of life that one will not indulge in falsehood; what is important is that the tendency of telling a lie should be dispelled from one's mind. The sadhaka starts spiritual practices

with the principles of moralism based on not indulging in theft or falsehood. The aim of such moralism is attainment of that state of Oneness with Brahma where no desire is left for theft; and all tendencies of falsehood disappear.

In the sadhana of Ananda Marga, moral education is imparted with this ideal of oneness with Brahma, because sadhana is not possible without such a moral ideation. Sadhana devoid of moralism will divert a person again towards material enjoyments and at any moment she or he may engage his or her mental power acquired with much hardship to quench his or her thirst for meager physical longings. There are many who have fallen from Yoga or Tantra sadhana and are spending their days in disrepute and infamy. Whatever little progress they achieved through forcible control of their instincts is lost by a moment's effort in pursuit of mundane pleasures. It is, therefore, emphasized that even before commencing sadhana one must follow moral principles strictly. Those who do not follow this, should not follow the path of sadhana; otherwise they will bring about their own harm and that of others. Acaryas must have noticed that people of over-selfish nature fear Marga itself for fear of following the strict moral principles; they grow suspicious that the spread of Ananda Marga ideal is likely to inconvenience the fulfillment of their mean

selfish desires and therefore, they indulge in maligning the Marga in an effort to cover their own weakness and dishonesty. But remember that those who are lacking in moral spirit do not deserve to be called human beings. However hard they may try, tall talk alone cannot camouflage meanness of their mind for a long time.

YAMA SADHANA

The first lesson of human conduct is 'Yama Sadhana'. We shall discuss all the aspects of Yama Sadhana. You know that Yama consists of five principles: Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha.

Ahimsa

*"Ahim'sa'satya'steyam'
Brahmacarya'parigraha'h
yamah"*

The practice of these five principles teaches control by different processes. The word Samyama in Samskrita means regulated conduct. It should be clearly understood that Samyama does not imply destroying something or somebody.

*Ahim'sa - Manova'kkayaeh
Sarvabhu'ta'na'ma
Piid'namahim'sa'*

Ahimsa means not inflicting pain or hurt on anybody by thought, word or action. This word is wrongly interpreted by many. Some so-called learned persons in fact define the word Ahimsa in such a manner that it is impossible to live not only in a society but also in forests, hills and caves, if one adheres to it strictly. By accepting such an interpretation of the term 'Ahimsa', not only killing is prohibited, but even to fight a defensive fight does not get proper support. Tilling the land has all the possibility of causing death of innumerable insects and creatures under the earth's

surface. Therefore, use of a plough is not permissible. They say that those who want to lead a religious life should not use the plough themselves, but employ other low-born people to do the same to save themselves from the sin of destroying life.

Sugar must be poured into the abodes of the ants; no matter whether human beings get food or not; the poor must have to spare the blood from their bodies to save bugs, the born enemies of human beings. This is no definition of Ahimsa; it is causing confusion. It is contrary to true Dharma, it is against the very laws of existence. Even the process of respiration involves death of numberless microbes; they are all living beings and to save them, one will have to stop breathing. Administration of medicines to the suffering will have to be stopped, as such medicines will cause destruction of disease-causing bacteria. If Ahimsa is so interpreted, where will such interpreters be able to stand? They will even have to give up filtered water, because the process of filtration of water means destroying the insects causing impurity. It is also not possible to drink impure water, because it is likely that such insects might die in the stomach. In the post-Vedic age this type of Ahimsa was practised in India for a long time and, as a result, life for ordinary citizens had become very miserable. The populace viewed with fear the religion dominated by so-called Ahimsa and was forced to accept an atheistic belief quitting the path of Dharma. Devoid of any code of conduct and intent on giving first preference to their own selfish motive, such atheists became a burden to the society and to the world and those who wanted to enforce the so-called Ahimsa-influenced religion became impractical and impotent in nature. There is a pressing need in the modern age to think over these historical facts of the past with a new angle of vision.

This age was followed by another wherein another new definition of the word Ahimsa was propagated. According to this definition it amounted to Himsa to cause pain to living beings, but the slaughter of animals for food was not recognized as Himsa. This thought is very much mistaken. If causing pain amounts to Himsa slaughter of animals for food must also be called Himsa; because the animals do not offer their lives willingly at the altar of death for this cause.

Recently there has been one more interpretation of this word. It somewhat resembles the second definition described earlier, but it even lacks in the simplicity or sincerity that the second interpretation had. According to this interpretation, Ahimsa is taken to mean non-violence or non-application of force. Possibly it is this interpretation where the meaning of Ahimsa has been most distorted. In all actions of life, whether small or big, the unit mind progresses by winning over the opposing trends. Life develops through the medium of force. If this force is not properly exploited, life will become absolutely dull. No wise person would do so, because this would be contrary to the very fundamentals of human nature. The champions of non-violence (so-called Ahimsa) have, therefore, to take to hypocrisy and falsehood whenever they want to use this cult for any other intent. If the people of one country conquer another country by brute force, the people of the defeated nation shall use force to gain freedom. Such use of force may be crude or subtle and, as a result thereof, both the body and the mind of the conquerors may be wounded. When there is an application of force, it cannot be called non-violence. Is it not violence if you hurt a person not by hands but by some indirect means? Is the boycott movement against a particular country or nation not violence? Therefore, I say that

those who interpret non-violence and Ahimsa as synonymous will have to resort to hypocrisy repeatedly to justify their actions. The army or police are necessary for administration of a country. If these organizations do not use force even in case of necessity, their existence will be of no meaning. The mark of so-called Ahimsa or non-violence on a bullet does not make the bullet non-violent.

Those who are not adequately equipped to oppose the evil-doer should make every endeavour to gain power and make the proper use of whatever power is thus gained. In the absence of ability to resist evil and also in the absence of an effort to acquire such ability, declaring oneself to be non-violent with the purpose of not admitting all these weaknesses before the opponent may serve a political end, but it will not protect the sanctity of righteousness.

The meaning of the word Ahimsa in the sphere of sadhana has already been explained earlier. According to its correct meaning, one will have to guide one's conduct carefully to ensure that one's thoughts or actions cause pain to nobody and are unjust to none. Any thought or action with the intention of causing harm to someone else amounts to Himsa. The existence of life implies destruction of certain lower forms, no matter whether there is intention of doing harm or not. The process of respiration kills thousands and thousands of millions of protoplasmic cells. Whether one knows it or not, in every action such living cells are dying and getting destroyed. The use of prophylactics means destructions of millions of disease-carrying germs. The harvest destroying insects, parasites, mosquitoes, bugs, spiders, etc. are also being killed in innumerable ways. This is necessary to maintain livelihood. These acts are done not with the intention of causing pain to them. Such acts also, there-

fore, cannot be classed as himsa. These are to be done for self-defence. As a result of clash and cohesion within the physical structure and also for the urge for maintaining structural solidarity, every moment a process of formation and deformation is taking place.

Rice is obtained from paddy - is there no life in paddy? Paddy can sprout. It is also capable of reproduction. For the preservation of the physical body you prepare rice by killing the paddy. Had you any intention to harm anybody while preparing rice? It is thus seen that life depends on other forms of life for its very existence. There is no question of Himsa or Ahimsa there. If this is conceived as Himsa, life will have to subsist on bricks, sand and stone. Even breathing will have to be stopped or, in other words, one will have to commit suicide.

It is, however, very necessary to remember two things in respect of edibles. First, as far as possible, articles of food are to be selected from amongst the sets of items where development of consciousness is comparatively little, i.e. if vegetables are available, animals should not be slaughtered. Secondly, under any circumstances before killing any animal having developed or underdeveloped consciousness, it is to be considered whether it is possible to live in a healthy body without taking such lives. The human body is constituted of innumerable living cells. These cells develop and grow with the help of similar living entities. The nature of your living cells will be formed in accordance with the type of food you take. Ultimately all these together will affect your mind to some extent. If the cells of the human body grow on food which is rotten and bad-smelling or on the flesh of animals in which mean tendencies predominate, it is but natural that the mind will lean more towards meanness. The policy of eating, without due consideration, whatever is available cannot be

supported in any case, even though there may not be any question of Himsa or Ahimsa. It should not be your policy to do what you wish. Chalk out the policy after due thought. For continued subsistence a principle will have to be adopted for taking food. Otherwise, it will be against the code of Aparigraha. What Aparigraha means will be explained later.

Himsa and use of force are not identical. Sometimes the use of force may result in Himsa even though there is no thought in the mind to cause pain. Where the pressure of circumstances compel the use of force against certain individuals (resulting in Himsa) such individuals are termed as *Atatayii* in Samskṛta.

*Ks'etrada'ra'aha'rīca
Shastra'dha'rī dhana'paha'h
Agnidaragadshcaeva S'ad'ete
hyaya'ta'ta'yianah*

Anyone who, by use of brute force, wants to take possession of your property, abduct your wife, comes with a weapon to murder you, wants to snatch away wealth, sets fire to house, wants to take life by administering poison is called an *Atatayii*. If any person or a nation wants to occupy the whole or a part of another country, the use of physical force against such invading force is not against the principle of Ahimsa. Rather by a wrong interpretation of the term Ahimsa or by interpreting Himsa and brute force as identical, the common man will have to suffer from loss of wealth, happiness and similar other hardships under such circumstances.

On several occasions it happens that many persons instead of making superstitious people convinced, injure their sentiments by their behaviour. Perusal of history shows that antagonists of idolatry have on many occasions destroyed beautiful temples which were unique examples of architecture. They destroyed the beautiful images

which represented the expressions of sculptural art. All these acts are of an extremely violent nature because they cause severe pain to the idolators and consequently, such idol-worshippers adopt an obstinate attitude towards idols even though they are fully convinced that idol worship is futile. As a result of this, the spiritual progress of not only such idol-worshippers is barred but also the progress of the whole human society is retarded. It is worth noting that even if in any country all people, without exception, give up idolatry, even in that state the spiritual aspirants who follow the principles of Brahmacharya will preserve the images carefully in a museum with a view to giving due regard to sculpture and aesthetic taste. They will not destroy these beautiful works in any case. Destroying a work of art also results in destruction of the sense of appreciation for subtlety and this is in no way proper.

While the mind is still attached to religious or sectarian signs or submits to superstitious rituals, the mind remains engrossed in crude objects. Any crude method to prevent such sectarian superstitions will cause reactions in the mind and this hampers sadhana. These best course, therefore, is to help these persons in expanding their mind by means of *Brahma Bhava* cosmic ideation and only in that case will they be able to give up superstitions easily.

The principle of Ahimsa, one of the aspects of Brahma sadhana, must have now been clearly understood. Let us now consider whether punishing a child by parents amounts to Himsa or Ahimsa. No, it is not

Himsa, because there is no intention of causing harm or pain at all. The purpose of such punishment is not to make the child shed tears, the action is solely directed with a view to correction. Whether it is a thief or a robber or a gentleman or a friend or anybody else, any action with a true spirit of rectification cannot be termed as Himsa; no matter how harsh it may apparently seem. It must be clear that in day-to-day life it is not at all difficult to follow the path of true Ahimsa.

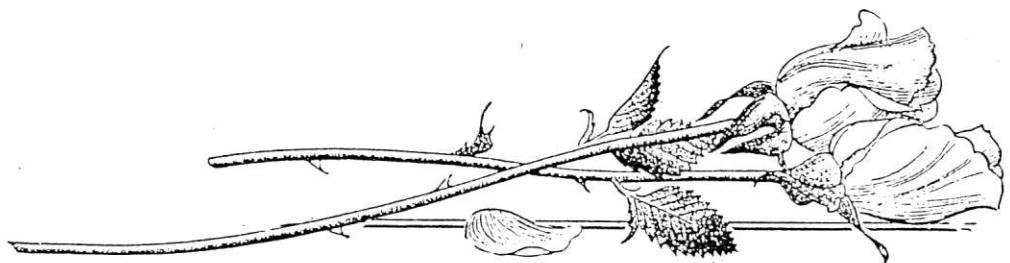
Taking meat as food signifies a lot of temptation in hot countries especially where vegetables are available in abundance. However, under medical advice, as a diet after recovery from illness or as a constituent for medicine the use of flesh cannot be called either Himsa or greed, because flesh is taken under those circumstances neither with a view to causing hurt to those creatures, nor through greed. This is done only to keep life. In extremely cold countries, people eat animal flesh, wear skins of animals and burn animal fat under the pressure of necessity.

Manliness is revealed in fight against aggressors. See the Ramayana, the great epic. It describes that Shrii Rama with all his might waged a war against Ravana who abducted his wife. Shrii Rama's action was in no way against the principle of Ahimsa, because he invaded Lanka not with a desire to conquer a territory or to cause any harm.

See the Mahabharata. Mahapurusa Shrii Krs'n'a had insisted upon the Pa'n'davas taking up arms against the Kaoravas because the Kaoravas

were aggressors (Atatayi) who had taken possession of the land by force. None would accuse the very incarnation of love, Shriiman Mahaprabhu, one of the great revolutionaries in the social and spiritual world, of adopting ways associated with Himsa; but he too had pounced like a lion on the tyrant Kazi (Judge). If Himsa and use of force were synonymous, Mahaprabhu, the incarnation of mercy, certainly would not have done so.

The use of force against an aggressor is valour and desisting from such use of force is cowardice. But the weak person must assess his or her strength before indulging in violent conflict with a powerful aggressor; otherwise injustice gains temporary triumphs, if a fight is started without acquiring proper strength. In history such mistake has been called 'Rajput folly'. The Rajputs always went forward with courage to resist Moghul invasion. No doubt they fought valiantly, but they faced the enemy without assessing their own strength. They suffered from intrigues and hence they lost battles and died a heroic death. It is, therefore, necessary to acquire adequate strength before declaring a war against an aggressor. To pardon the aggressor before correcting his or her nature would mean encouraging injustice. Of course, if you find that the aggressor is bent on destroying you, whether you use force or not, it would be proper to die at least giving a blow to the best of your might without waiting for collection of adequate forces.



Darshan

Jaideva

I had had no real contact with the organization for some months prior to my arrival in Calcutta and was probably emerging from a state of spiritual alienation, a period without any real spiritual progress. The thought of seeing Ba'ba' had propelled me to make the pilgrimage to Lake Gardens and I could feel Him guiding me (despite some deeply ingrained samskaras) towards His Lotus Feet. As Ba'ba' was coming out to His car for midday field walk a group of Margiis, including myself, were attempting to sing a song from Prabhat Samgiita with varying degrees of success. I recall thinking to myself, "Why do we have to sing this song?" As Ba'ba' came into view, He spoke directly to the assembled Margiis and wholimers. "And I hope you are all enjoying this song." This was the only time I was to hear Ba'ba' speak in English during the whole visit. Cries of "Yes, Ba'ba'; Yes, Ba'ba'." "Thankyou very much," He replied as He climbed alone into the back seat of His car.

I recall myself staring blissfully at Ba'ba's feet and feeling disappointed that I could not see more of His form. When His car was gone I went to the darshan hall and underwent a tearfully blissful sadhana in proximity with the Cosmic nucleus.

Some time later I was

ready to accompany one Dada to Ananda Nagar for a quick visit to complete my Indian experience. We missed the early train at Howrah and so progressed rapidly to Lake Gardens for an apparently unscheduled partaking of Ba'ba's pre- and post-field walk darshan. Ba'ba' again spoke as He departed, this time in Bengali. When He returned from the field walk I found myself waiting alone away from the crowd in a fairly strategic position on one side of his garage. Ba'ba' could not help but notice me.

A group of Didis were providing a pleasant rendition of one Prabhat Samgiita on the other side of the garage and my eyes were taking in the whole scene as Ba'ba's car returned. Ba'ba' did see me, but looked away. Somehow, I just kept doing namaskar and feeling His physical proximity as He manoeuvred His body out of the car, eyes half closed immersed in the bliss of Anandamurtiji, and returned to His private quarters.

As Ba'ba's car moved into the garage I noticed the pratik on the backrest of His seat which drew me out of my trance. I felt that Ba'ba' was and is merged with His mission of personal and social liberation, essentially symbolized by the pratik. I felt a gentle feeling of continuous bliss that Ba'ba' was revealing to me this aspect of His personality.

The last time I saw Ba'ba', apart from in my dreams was as He left Sunday Darshan on March 24, 1985. I remember how He lingered and played with the devotees at the front of the darshan hall. I knew I would not see Him again, at least for a long time. Ever increasing waves of bliss emanated from His body and His being, so intense that something behind my eyes was burning with pleasure, although it felt like a sort of pain which my impure physical body could not long endure. I had got beyond the crying stage, but internally I was thinking, "Enough, Ba'ba'", although at the same time my mind was not wanting Him to go.

Post Script: On the Sunday afternoon of Ba'ba's passing, I could hear the film of the Mahabharata on television in the background as I studied. I recall two incidents in that drama which drew me from my study. First, when Krs'n'a informs Arjuna that, "As my best friend, you will probably have to experience my death". Second, where the dying Krs'n'a informs the onlooker that this death is physical only, "I am not the body".

The next day I learnt of Ba'ba's death and saw the new crescent moon in the sky.

GREAT SAGES

Hildegard of Bingen, 1098-1179

The Mirror of the Dove

by Manorainjana

The history of humanity is full of men and women devoted to the service of the divine. All religious traditions, cultures and civilizations have produced these exceptional humans. Some of these people, by their service, sacrifice and love have left such an impression upon future generations that they are household names even today; many others are well known only within the traditions in which they served; while others have willingly, perhaps even intentionally, given themselves up to the shades of anonymity.

By looking at the lives, deeds and words of these saints we can find inspiration and wisdom, and transcend the bonds of time, place and person for a moment to share our mutual love of the divine with them. Thus our shared goal

brings us very close to these brothers and sisters of the past to whom we owe so much.

One such inspiring individual was Hildegard of Bingen, a twelfth century mystic and visionary within the Catholic monastic tradition. Famed throughout Europe as a prophetess, she was able to say and do much that was denied other women by the patriarchal society of the day. From this position of influence she was able to lecture and admonish most of Europe, and because she was renowned for her ability to see the future she was popularly called 'The Sibyl of the Rhine'.

This is a little of her story told largely in her own words.

*O fiery spirit, praise be to you
who works in tympana and lutes!*

*The minds of men take fire from
you
and the tabernacles of their souls
contain their strength.*

*Whence will ascends and imparts
a taste to the soul
and his light is desire.*

The large Benedictine monastery of Disibodenberg dominated the valley; and the call of bells and the rise and fall of chant were as ever present as the bird song and the merry rush and tumble of running water. Below the walls of the monastery nestled a rather ramshackled cell belonging to the anchoress Jutta.

Jutta lived an austere and fervent life. Her cell was sealed

from the outside world. She had, in medieval terms, been "buried with Christ that she might arise with him to immortal glory". Her only contacts were with her confessor, a monk from the monastery, and a servant.

Into this secluded world came a rather sickly girl of seven or eight years. The girl's name was Hildegard and the year was 1106.

Hildegard was strange. She had visions and in her innocence reported them to her elders who quickly became uneasy in her company. She notes that, "In the third year of my life I saw such a great light that my soul quaked, but because I was an infant I could reveal nothing of it," and that when "filled with such visions I said many things which were strange to the

hearers".

Hildegard spent over thirty years with Jutta in the shadow of the monastery saturated with the rhythm of the Benedictine rule. The light and splendour of the valley mingled with the Gregorian chant which flowed from the monastery and changed hue and texture in accordance with the hour, like the shadows of the day and the moon and stars at night.

*O most noble greenness, rooted in
the Sun
and shining in bright serenity
in the wheel
which no earthly excellence
understands,
you are encompassed by the
embrace of divine mysteries.*

*You glow like the dawn
and shine like sunbeams.*

Her visions combined with the beauty of the world and the richness of the religious tradition which poured over her gave to Hildegard a sense of the immanence of God, of His loving presence in every atom of the universe.

With Jutta's death, Hildegard became head of what had become a thriving nunnery. Her little cell had been transformed over the years by the fame of both herself and her teacher into a convent!

In 1141 a vision of such clarity and force came upon Hildegard that she was forced to begin writing.

And it came to pass in the eleventh hundred and forty first year of the incar-

nation of Jesus Christ, Son of God, when I was forty two years and seven months old, that the heavens were opened and a blinding light of exceptional brilliance flowed through my entire brain. And so it kindled my whole heart and breast like a flame, not burning but warming . . . and suddenly I understood the meaning of the expositions of the books . . . of the Old and New Testaments.

While in the grip of this vision she heard the thrice stated command:

O fragile one, ash of ash and corruption of corruption, say and write what you see and hear.

This is how Hildegard describes the beginning of what was to be an extraordinary writing career. She resisted at first.

But although I heard and saw these things, because of doubt and low opinion (of myself) and because of the diverse sayings of men, I refused for a long time the call to write, not out of stubbornness but out of humility, until weighed down by the scourge of God, I fell upon a bed of sickness.

Her successful writing career at a time when women

the spotless and innocent King of Angels to follow.

Yet we trust in you and your desire to seek a gem in the dust.

*O most beautiful form!
O most sweet saviour of desiring
able delight!
We ever sigh after you in fearful exile,*

when will we see you and dwell with you?

We are in the world and you are in our minds and we embrace you in our hearts, as if we had you here.

In the strict sense of the term, Hildegard was no ecstatic mystic hidden away from the

were persona non grata in the literary world was based on the fact that her contemporaries recognized Hildegard's divine call to write. She was turned to by everyone from Popes and Emperors to local relatives and friends for advice and admonition.

Her visions formed the basis of her theological writing, but she also painted and wrote poetry and music of great power and freshness. She would often lay aside her many duties to write hymns of ecstatic praise for the lord:

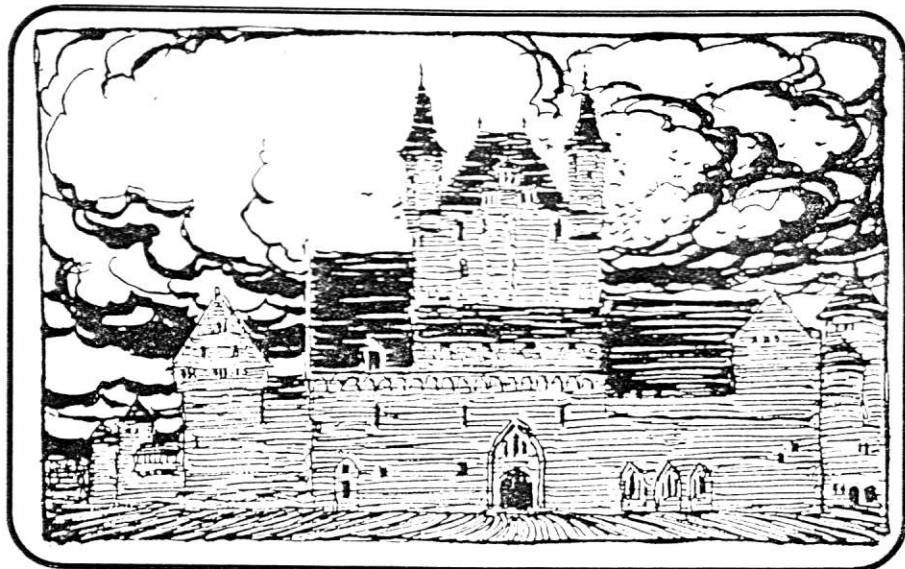
*O sweet lover!
O sweetest enfolder!
...*

*Our burning desires is to follow you.
O how heavy it is for our wretched selves*

world and its darker side. She was busily engaged in the development of her nunnery, which she moved to Rupertsberg, "a desert place, devoid of amenities." She also travelled widely preaching and advising. She was greatly concerned with the immorality of both the lay people and the clergy and wrote vividly on the suffering that awaited the sinner in Hell. In keeping with her age, she believed fervently in the approaching advent of Christ and the establishment of the eternal Jerusalem.

Both the dark and the light existed in stark contrast for Hildegard

And I saw a horrendous place full of fiery thorns and spikes and horrible worms, through which wicked spirits harried with fiery whips the souls of those



who while they were in their bodies in the world stood for all kinds of injustice.

Yet she did not dwell overly much on the plight of humanity or the divine wrath which she believed was to overtake many. Her life exalted life:

*The Holy Spirit, life giving life
is the prime mover and root stock
of every creature,
washing all from stain,
wiping away sin and salving
wounds.
It is lambent and laudable life,
all rousing and reviving.*

Her delight in the divine is most commonly captured in metaphors of growth and rural splendour. The fire of the dove is

within everything, sustaining everything. In the depths of her visionary experiences lay a light within the light which she was occasionally privileged to glimpse. And so, late in life she wrote:

*And in that light occasionally and
infrequently I see another light,
which I have been told is the
living light, and I am unable to
say when and how I see it, and
while I apprehend it, all sadness
and all pain is lifted from me, so
that then I feel like a simple girl
and not an old woman.*

§§§§§§§§§§

*O mount of secret thought,
you took great care to present a
beautiful face*

in the mirror of the dove.

Ref: Flanagan, S., Hildegard of Bingen 1098-1107: A Visionary Life, Routledge, 1990.

Anyone wishing to listen to Hildegard's music may send a blank cassette and stamp for return postage to Manorainjana, P O Box 1 Stanthorpe, Qld 4380.

We wish to make 'Great Sages' a regular feature of Pranam. Please send your contributions.



Last Lines

No coward soul is mine,
No trembler in the world's storm-troubled sphere;
I see heaven's glories shine,
And faith sines equal, arming me from fear.

O God within my breast,
Almighty, ever-present deity!
Life - that in me has rest,
As I, undying Life, have power in thee!

Vain are the thousand creeds
That move men's hearts, unutterably vain;
Worthless as withered weeds,
Or idlest froth amid the boundless main,

To waken doubt in one
Holding fast by thine infinity;
So surely anchored on
the steadfast rock of immortality.

With wide embracing love
thy spirit animates eternal years,
Pervades and broods above,
Changes, sustains, dissolves, creates, and rears.

Though earth and man were gone,
And suns and universes ceased to be,
And thou were left alone,
Every existence would exist in thee.

There is not room for Death,
Nor atom that his might could render void:
Thou - Thou art Being and Breath,
And what Thou art may never be destroyed.

- Emily Bronte

Prabhat Samgiita

No. 3769

Prabhu toma'y a'ma'y nava parica'y
Anek diner pare
Esechinu bhesa ana'di a'bese
Rekhechile more dhare

Peyechi sukh peyechi ja'la, a'.....
Hesechi kabhuba' hayechi uta'la'
Din ka'l tithi ajana' atithi
Kabhu bhulia'chi kabhu mane pare

Peyechi parash pelaba madhur
Necechi hayechi bajre bidhur
Se dyotona'r dyuti he parama priiti
Taba sriti niye a'che bhudha're

*After so long, oh Lord
You and I have been introduced in a
new way.
Because of your infinte attraction I
have come to You
And You have kept me with You.*

*I enjoy so much happiness, also I
suffer so much pain.
Sometimes, I laugh, sometimes I cry.*

NEWS FROM AROUND THE SECTOR

New Jagrtis Acquired

We are happy to report that two new jagrtis have been acquired in Melbourne and Adelaide. In future issues we will certainly expect to see photos of the house blessings for these new facilities. We hope all the Margiis will join the local acharyas in caring for these new centres of our Mission in Australia.

New Master Unit

WWD has recently acquired 10 acres of lovely land in tropical Fiji. The tract is freehold land so that legal title has been placed with Ananda Marga.

Successful Pracar Efforts

Beginner retreats have been held in Maleny, New Zealand, and Katoomba. In Maleny, about 25 people attended a newcomers retreat which led to ten initiations, while in Katoomba about 15 attended with six people taking instruction in meditation. Still the super stars in pracar are the New Zealand workers. Regular retreats and continuous classes are going on in all universities in both the South and North Islands. In just one three week period, the north island classes were attended by over a hundred interested people. Finally, in Sydney, a regular once-a-month akhanda kiirtan has been established. The last Sunday in July also saw a lovely kiirtan and sadhana followed by birthday blessings which included a visit and b'day greetings from the Sydney WWD school mouse!

We have been asked to encourage all units who are holding sadhana shiviirs or beginners' retreats to notify Margiis in other units. We want to see that anyone willing to travel doesn't miss the opportunity for some extra spiritual inspiration!

Islands of the Pacific

Our RS PNG has recently returned to Port Moresby in Papua New Guinea. Dadaji is working very hard to establish our Mission in this most difficult and challenging field. We hope to have some first person reports of his experiences in the next Pranam.

Fiji was also recently visited by a WWD representative.

Support Your Pranam Magazine

Please continue to provide new articles for your Pranam magazine. We hope you are enjoying the articles and news. The upcoming Sectorial Conference will be featured in the next issue. In addition, we continue to need stories of Baba Dreams, How you became a Margii, Great Sages, and features from your unit's activities. Submission deadline for the next issue is September 1st.

Ananda Marga

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Ac. Jayeshvarananda Avt.
Ac. Manavendrananda Avt.
Ac. Mayadhiishananda Avt.
Ac. Ratneshvarananda Avt.
Ac. Saratsarananda Avt.

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Ac. Gatiriishananda Avt.

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Av. Anandavitaraga Ac.
Brcii. Kalyanii Ac.

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Brcii. Chinmayii Ac.

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Port Moresby Region

AMPS-c/- Sectorial Office
Ac. Kalyanmaya Brc.

Ananda Vanii

You will find not even a bit of immobility anywhere in this expressed world - everything is on the move. In fact, the word 'Jagat' means "moving". All the objects in this world had to move . . . they have to move now, move they must. Motivity is indeed their "dharma" or characteristic. Life throbs in the very rhythm of movement, it manifests itself in its ceaseless flow. What is the destination of its movement? He is the final destination. He is the terminus of all movements of all the units; their ultimate goal, the culminating point of the stream.

All movement terminates in merger in Him. There all existences become motionless. In that motionlessness there remains no seed of reactivation. To reach Him one must follow a particular path of 'sadhana'; one must adhere to a particular system of intuitional practice. In order to attain Him the practice of 'sadhana' must be rigidly followed, and practical knowledge must be acquired. Even if there be no knowledge, the practical 'sadhana' which is achieved through the purification of the different internal strata of mind has to be performed. One must bear in mind that one's entire 'sadhana' depends only upon internal purification. There is not even the slightest scope for exhibitionism.

Shrii Shrii Anandamurtiji